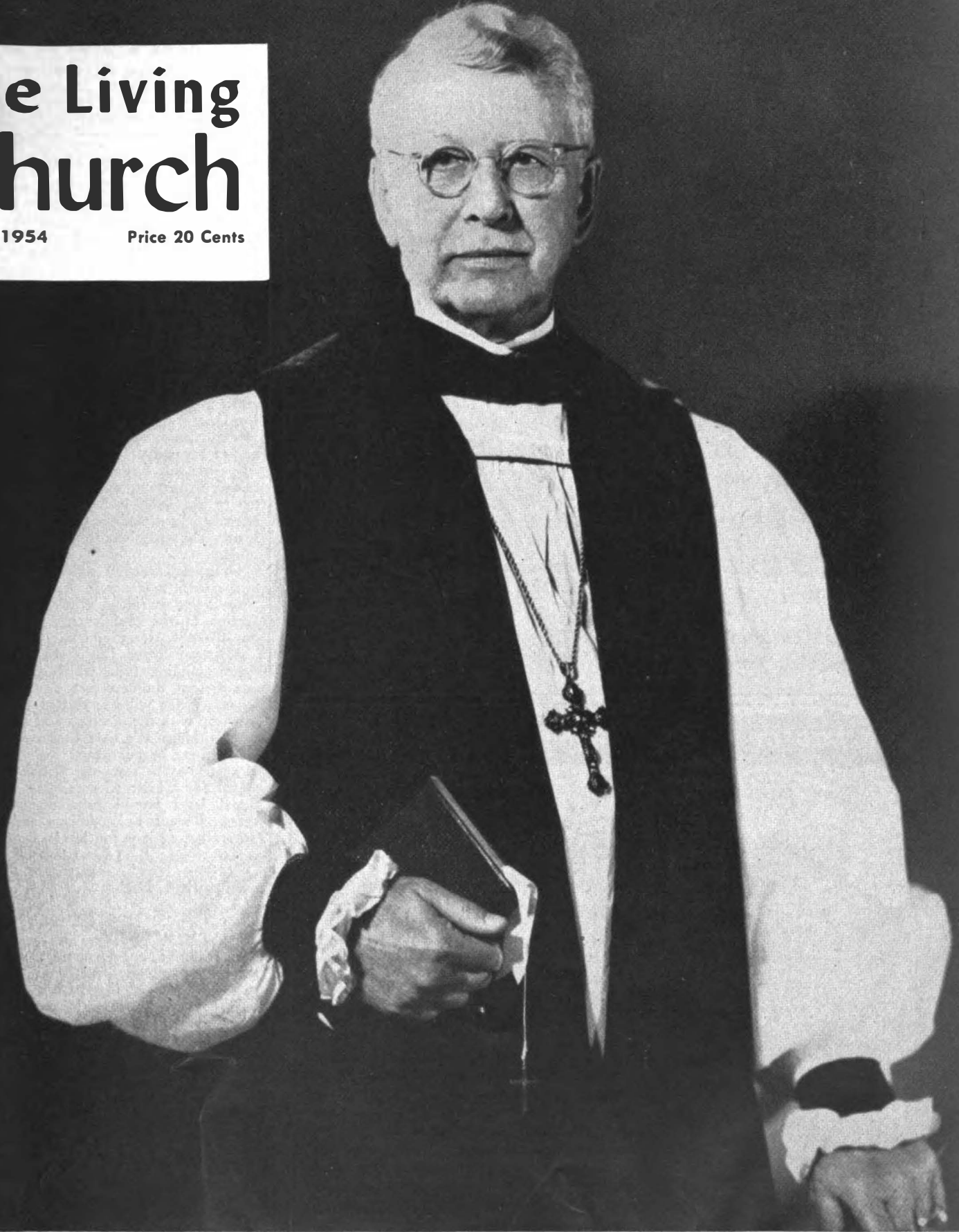


# The Living Church

April 4, 1954

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**BISHOP PHILLIPS: In 16 years, notable progress [p. 6].**

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## LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

### Timidity and Hesitancy

SOME reflection concerning our Builders For Christ campaign leads me to believe that this entire situation be approached with deep penitence and confession for the sins of the Episcopal Church. Why have we Churchmen allowed our seminaries and Negro schools to "run down at the heels"? Because we have not been tithers, not willing to return the tenth of what God has given us for the extension of His Kingdom.

Why all of these special campaigns which do not begin to raise the money we really need? Because we have loved our Lord so stingily as to rack up the disgraceful per-communicant national figure of \$43 annually. This is nothing less than corporate sin. Let's not think that we are faithfully serving our Lord by raising a paltry \$4,150,000 in this new campaign. It must be raised, and yet may not be because it does not really challenge our hearts and souls.

Granted 1,000,000 active Episcopalians in the U. S. it means \$4 per communicant. This is not sacrificial giving. It is the reflection of the timidity and hesitancy of our Bishops, clergy and laity.

Missouri Synod Lutherans have a national building fund which would make our present Builders campaign look weak indeed. When will the rest of the Church catch up with the diocese of Michigan and teach tithing? We have been converted to tithing here by our grand Bishop and are disappointed to see only \$4,150,000 being raised for Christ when tithing on a national level would raise many millions more. Repent Episcopalians and become tithers before it is too late!

(Rev.) CARL SAYERS,  
Victor, St. Luke's.

Allen Park, Mich.

### Gravest Heresy

WITHOUT doubt, in the Anglican tradition, room must always be preserved and safeguarded for all due honor to the Blessed Mother of our Lord. The lines between honor and intercession, between intercession and worship, between worship and deification are always thin and difficult to draw. The present developments of Roman Mariolatry, in this Marian Year, make this difficulty all too plain. The movement within that Church seems definitely to suggest that Mary is becoming, if not already become, the preferred channel and means of God's Grace.

In the Official Text of the Pope's Marian Prayer, the Blessed Virgin is referred to as:

- (1) "O Conqueress of evil and death."
- (2) She who may "convert the wicked" and "protect the Holy Church."
- (3) She in whose name all men "may . . . recognize that they are brothers, and that the nations are members of one family."

In devotional literature to *The Lady of Fatima* are to be found the words, ". . . in your hands is the fate of the world."

## An Easter gift to be cherished forever

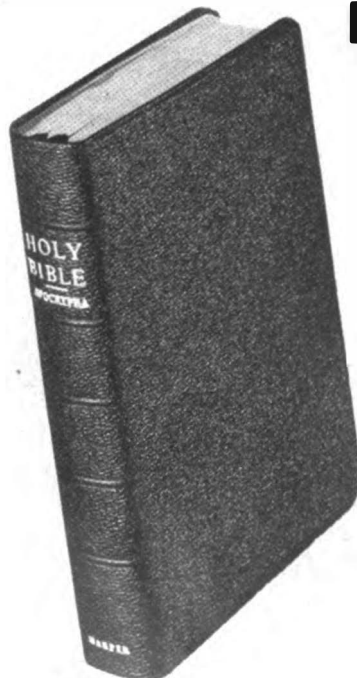
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"Per Mariam ad Jesum" are words being found more and more throughout the Roman Communion, even now being issued on special automobile license plates in the Archdiocese of Boston.

I cannot help remembering in contrast to all this the words of the Book of Common Prayer, "for Jesus Christ's sake, our only Advocate and Mediator."

Such attributes as listed above belong to Jesus Christ and to Him only and to give them to Mary is, without question, to cross the line between Worship and deification. Many of the Anglican Bishops of Australia have seen this and have publicly declared upon the Marian heresy of Rome. Such, indeed, is our sacred duty, as a depository of the ancient and catholic faith of the Church of Christ, that wherever we find such a complete subversion of the Faith, we openly declare it and condemn it.

Even historically, it is interesting to note, Roman Mariolatry now denies the very circumstances out of which it arose. Its rise was closely linked to the development of the doctrine of Transubstantiation as that grew from Paschasius of the 8th century to the Council of Rome, 1055, under the aegis of Cardinal Humbert. The second half of the 11th century theology is marked by two outstanding developments; one being the canonical declaration of Transubstantiation and the other being the rise of Mariolatry. Both of these were an attempt to express the saving presence of deity amongst men and directly available to men. As time has passed, however, the corruptions of the first with its co-lateral developments produced the seeds of the Reformation; while the second, the gradual deification of Mary, has gone on unchecked.

Finally today it appears that it is now Mary, not Christ, who is the conqueress of evil. It is Mary, not Christ, who converts the wicked, who protects the Holy Church. It is Mary, not Christ, in whose hands is the fate of the world, in whose name all men may recognize that they are brothers. It is through Mary that we reach Jesus, per Mariam ad Jesum. Mariolatry arose out of a desire for the immediately accessible and saving presence of deity. Under existing conditions the Roman Church must either say that Mary is the very presence of Saving Deity, or that her system now denies its very origin and is false to Roman 11th century theology. If she chooses the first, then she can no longer in any sense be considered as one of the Catholic Churches of Christ who said distinctly that "I am the way, the truth and the life. No man cometh unto the Father but by me." If Rome chooses the latter alternative, however, then she must recognize that she has contravened her own purposes and has replaced divine immediacy with intermediacy and separation from God. In either case she is in the gravest and clearest heresy.

This development of 20th century Roman theology will be seen, in the years to come, as a matter of profound importance and significance within the field of Church History. It signifies either a signal decay of Roman theology or a distinct break and departure from the Christian Faith. As the matter now stands we can call the Roman Church neither Catholic nor Chris-

tian, until she herself clarifies the situation.

All this is a matter for serious study and an enigma which we would do well to recognize; in the meantime calling upon our theologians and historians for the guidance and leadership we so badly need and upon our Bishops for a public defense of the Faith which it is their duty to supply.

(Rev.) CLINTON H. BLAKE, JR.,  
Rector, Trinity Church.

Bridgewater, Mass.

Church Union Experiment

I SHOULD like to add my humble voice to the chorus of congratulations to THE LIVING CHURCH on its 75th birthday.

Living as I am away in this corner of South India I first heard of your weekly in 1950 when news came through of a letter it carried in which the Rev. Felix Cirlot had drawn attention to statements made by Bishop Hollis, moderator of the Church of South India, to a clergy conference in the diocese of Indianapolis. The statements concerned the necessity of episcopal ordination and the liberty of interpretation of the historic creeds. The statements evoked strong criticism from Anglican Churchmen in South India.

It may be explained that though the four Anglican dioceses in South India, which formerly formed part of the Church of India, Burma, and Ceylon, had been merged with the Church of South India, there are several groups of Anglicans who have refused to join the new Church on account of conscientious objections. I belong to such a group. We, who are loyal to the Anglican Communion, are facing a difficult situation as the CSI has been trying to coerce all Anglican groups into the union.

We have been denied essential Anglican ministrations, as owing to comity arrangements no priest of the Episcopal Church of North India viz: the Church of India, Pakistan, Burma, and Ceylon, can visit South India to exercise his priestly functions without the consent of the CSI Bishops. The consent is rarely given.

In this manner pressure is exercised on the Anglican groups to force them into the union. Really it is a denial of our right to freedom of faith and worship.

It is a matter for regret that in the union scheme no provision has been made for conscientious confirming units of the federating churches. There is a larger number of Anglicans in South India who have refused to leave the Anglican Communion — they are not against the ecumenical movement; they are for the right kind of union which will safeguard their cherished beliefs and practices.

In the CSI there is no place for Catholic Anglicans. The problem of continuing Anglicans in South India calls for sympathy. Can the Church union experiment be made a success by the employment of coercive methods? *The Church Times* of London has been supporting our cause. I expect THE LIVING CHURCH, which is true to its traditions, will extend its sympathy and support to the suffering Anglicans in South India.

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## Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



## The Importance of Memorizing

“WHAT do you think pupils should memorize, for permanent, life-long use?” I asked a teacher recently. She had no ready answer. Her list of objectives included Bible stories, Church habits, lore and skills, moral attitudes, and love for God and man. But no plan for memorizing.

What to memorize has long been left to chance, with little study as a separate and complete area. Memorization has been employed mostly for the retention and recall of the general materials of class study. The teaching of the literary and devotional gems of our inheritance has, in our day certainly, been overlooked.

There may be considered three main types of memorizing, which are partly brought into use by the person's temperament and inclination, and partly through the guidance and stimulation of the teacher. The first is statistical or factual memorization, by which all the useful information of life is stored for later use. This type includes words, numbers, names, tables, formulas — everything that can be checked and verified. You either know it or you don't.

In religion, this type includes the solid, though often bare, bones of Bible and Church knowledge names, relationships, places, ages, colors, details of stories. If you will take the trouble to check over the set questions in any old-style Church text, or in most of the workbooks, you will suddenly realize that practically everything on which there is a drill or question is one of these purely factual items. If we are not on guard, our class teaching may turn out to be little more than a drill on information.

The second type is a step beyond this. It might be called the catechetical, by which carefully worded definitions are taught the child as (supposedly) a convenient tabloid education, or perhaps a handy compendium to use in after years. Such definitions are generally in adult language, and (worse) reflect the rhetoric and pedagogy of a by-gone century. Sometimes complicated explanations are given, but the memorizing of the set answers is the main objective and only measurable result.

The third type deals with the area in which religion, and especially our Christian religion, is most richly equipped. This might be called esthetic memori-

zation. In this, exact forms are memorized, but the matter selected is chosen for its beauty of expression, and its value for deep personal enjoyment. This kind includes the gems of literature, prose or poetry, and also music. These are memorized for their beauty or meaning, sound, movement, or overtones. They are to be “used,” not as mere functional facts are used, such as a phone number, a formula, or a date, but for the inward joy of living again the rich beauty of the passage.

In religion we have greatly neglected, in recent years, the teaching of the literary gems of our faith. A diocesan committee recently made a study of such items, and finally selected a list of 50 things which might be proposed as a desirable mental store for a well-equipped layman. Since these must be learned in childhood, the list was arranged in a sequence by grades, with several items for each year from kindergarten through high school.\* Satisfactory results are being reported. Instead of isolated verses, some solid portions are proposed.

Children drilled weekly on such a plan are sure to have, within themselves, for instant recall, this stock of approved devotional passages. Their private prayers will not be barren. They can say, at the right times of need, “Come Holy Ghost,” or the Christmas Gospel, of St. John's “Let not your heart be troubled.” They can open a meeting, or pray for and with a sick person, ask for strength, or join the great sacrifice with “O saving Victim.”

One further step is required of the teacher: to see that the portions learned are used frequently, kept alive all through the school term. At least they know these, though they forget much of the rest. The way is to encourage their use in private and class devotions, and by securing the assistance of parents. Thousands of adults recall with pleasure bits from Shakespeare and other literature, learned when in high school. Why cannot the Church serve its children as well?

Have a period of memory drill in every class period. Make sure that your pupils will have some useful treasures of the mind, and of the Faith, for all of their lives.

\*Available in a 24 page booklet, “What to Memorize,” from Morehouse-Gorham, 15c, or 50 for \$6.00.



# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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## Things to Come

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30	31					

### April

4. Passion Sunday.
11. Palm Sunday.
12. Monday before Easter.
13. Tuesday before Easter.
14. Wednesday before Easter.
15. Maundy Thursday
16. Good Friday.
17. Easter Even.
18. Easter Day.
19. Easter Monday.
20. Easter Tuesday.
22. Tennessee convention to elect suffragan bishop.
23. Woman's Auxiliary Executive Board, Seabury House, Greenwich, Conn., to 26th.
25. 1st Sunday after Easter.
27. National Council meeting, Seabury House, Greenwich, Conn., to 29th.
28. California Special diocesan Meeting on Century of Progress Fund.
30. 2d Annual Faculty Conference for South, Du Bose Center, Monteagle, Tenn., to May 2d.

### May

1. St. Philip and St. James.
2. 2d Sunday after Easter. 50th annual convocation of Salina. to 3d. Indianapolis Convention, to 3d.
3. Washington Convention. Pennsylvania Convention.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.  
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April 4, 1954

# SORTS AND CONDITIONS

ASCETICISM is not a very popular word these days. It is associated with grim old practices such as self-inflicted scourgings, hair shirts, and other extremes of bodily mortification. Even the minor self-denials we undertake during Lent have to be justified as rules for good health or saving money or some other "positive" good.

YET, in our hearts most of us recognize that we require psychic tempering. One of the attractions of the endless warfare in radio and television programs and comic books between the cowboys and the owlhoots, the police and the criminals, is the toughness of moral fibre exhibited on both sides.

SOME OF US want our children's world to be a pure world of delicate perfections. Children in general, however, want some experience of blood and thunder and death and disaster. They want to play "for keeps." Our Lord told His disciples that they must receive the Kingdom of Heaven as a little child; He also told them: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." And there is a closer relation between the two sayings than fond parents are likely to realize.

THE WORD, "ascetic," comes from a Greek word meaning athletic training, which in turn is derived from a word meaning "to work raw materials." And it is still true that Christian character must be formed not only by thinking of things that are "true, honest, just, pure, lovely, and of good report," but by spiritual exercise, self-denial, and cross-bearing. As in athletics, there are two things to be kept in mind—one, the object to be achieved; the other, the subduing and control of the materials for the effort of achieving.

BUT, in Christian experience, the cross means something more than self-discipline. It includes something crooked or unfair — something comparable to a foul by an opponent or an unjust decision by umpire or referee. Your cross is the unnecessary barrier that God Himself seems to have placed in the way of your doing His will.

THE CROSS is desertion by the forces of righteousness. Any curate could tell you of the ways in which his rector thwarts him from his divinely imposed obligation of saving souls. Any rector can tell you of the ways in which the bishop, or the vestry, or both, set up roadblocks against the progress of the parish.

AND Church leaders can tell you of the ways in which Churchmen in diocesan and General Conventions vote great programs and then go home and sit on their hands.

THE CROSS is the death of a child; the bankruptcy of a business; the loss of

physical or mental powers; the defeat of an ideal; unemployment; starvation wages; the collapse of a guild because of its members' indifference.

THE CROSS can be many things. What proves that it is the Cross is that it wrings from us the cry, "My God, my God, why hast thou forsaken me?"

IT MAY BE some great calamity, or some frustration that the world regards as petty. The issue is not one between you and the world or you and your fellowman; the issue is between you and God, at a moment when you believe with all your soul that you are on the side of righteousness and God is against you.

LOGIC tells us that when Christ spoke of self-denial, He did not really mean self-denial — He must have meant self-discipline. How could He want us to deny all of ourselves, the good with the bad? Only experience teaches us that what God wants of us is Job's cry, "Though He slay me, yet will I trust in Him!" — that He wants us to love Him not only reasonably but unreasonably.

JACOB, that Old Testament owlhoot, wrestled with God and went limping the rest of his days. The risen Christ bore nail-marks on His hands and a wound in His side. We, too, shall not meet the cross without earning honorable scars from the encounter, in a game that is played "for keeps."

THE PROBLEM of the men who broke under Chinese Communist barbarities, and confessed to crimes that they did not commit, has shaken us all. Nobody wants to condemn them; nobody dares to say that he would have done otherwise in like circumstances. And yet, we wish that they hadn't succumbed. The early Church had a similar problem, and made rules regarding the "confessors" who stood up for Christ and the "penitents" who had momentarily weakened under persecution.

PERHAPS the real cross that a man faces in such circumstances is not the things that happened to him in the hands of the enemy but the agonies of forgiveness at home. Let's come right out and say that we don't think a man should betray his idea of what is right in any circumstances or under any provocation; but also that there is always a chance to get back in the game. Self-discipline might have helped to meet the crisis; self-denial is the way through the present crisis of living with that past wrong decision.

SPIRITUALLY, it is easier to accept your cross if you are able to see some responsibility for it in your own acts. But we know from the Cross of Christ that we carry the Cross not only for our own sins but for the sins of the whole world.

Peter Day

## EPISCOPATE

## Consecration Service

Plans for the consecration of the Rev. William Henry Marmion, rector of St. Andrew's Church, Wilmington, Del., as third Bishop of the diocese of Southwestern Virginia have been completed. The service<sup>1</sup> will take place May 13th at 11 AM, in St. John's Church, Roanoke, Va.

The Presiding Bishop, who has taken order for the consecration, will be the consecrator.

Co-consecrators will be Bishop Phillips, retiring Bishop of Southwestern Virginia [see below]; and Bishop McKinstry of Delaware.

Bishop Quin of Texas will preach the sermon; Bishop Gunn of Southern Virginia will read the Epistle; Bishop Mosley of Delaware will read the Gospel; and Bishop Carpenter of Alabama will read the Litany.

## The Second Diocesan

The Rt. Rev. Henry Disbrow Phillips, D.D., retired March 24th after 16 years as bishop of Southwestern Virginia.

The young diocese (founded 1919) made notable progress under the leadership of Bishop Phillips, who was its second diocesan. The number of communicants and Church members have increased; Church properties, such as parish houses and rectories, have been built, remodeled and improved; and new churches have been organized.

Two new and thriving churches, organized during his time, are St. James' at Roanoke and St. Paul's, a Negro congregation at Martinsville.

Much of the progress and improvements in the Church properties have been made possible through "The Bishop's Plan." Through that plan, put into effect by Bishop Phillips, a particular project is selected each year to receive special contributions from the Woman's Auxiliary, the Laymen's League, the Youth Commission, and the various congregations.

Bishop Phillips was graduated from the School of Theology at the University of the South, and ordained deacon in 1906. That same year he received his first cure, that of minister-in-charge of



DEACONESS BOOTH  
*Mission worker.*



DEACONESS BRERETON  
*Vocational guide.*

St. Mark's Church, LaGrange, Ga. He remained at St. Mark's for nine years.

Three important events marked his time at St. Mark's. One was his ordination to the priesthood in 1907; another was his founding of the LaGrange Settlement and Training School for Church Workers; and the third was his marriage to Miss Ella Parr Reese, daughter of the Rev. Dr. and Mrs. Frederick Focke Reese.

Bishop and Mrs. Phillips have three daughters.

In 1915 he returned to the University of the South, to become its chaplain. One year later, in 1916, he became professor of English Bible and rector of Otey Memorial Parish.

He left the University in 1922 to become rector of Trinity Church, Columbia, S. C., where he remained until 1938, at which time he was consecrated Bishop of Southwestern Virginia.

## DEACONESSES

## National Headquarters

By ELIZABETH McCracken

The Central House for Deaconesses,<sup>1</sup> Sycamore, Ill. (near Chicago), is now ready to begin a full program.

The House was opened and dedicated

October 29th. The time since then has been spent in planning its uses.

It will be used for national headquarters of the deaconesses of the Church; a place to test the vocation of a candidate to the diaconate of women; and a place to enable such candidate to prepare for the academic examinations required of deaconesses by Canon 51, before she may be set apart as a deaconess.

The work of setting up the House and planning its program has been finished by Deaconess Ruth Johnson, executive secretary of the New York Training School for Deaconesses who was granted a year's leave in the autumn of 1952 for that purpose.

Deaconess Johnson will return to her headquarters as soon as the permanent director, Deaconess Edith A. Booth, and her assistant, Amelia Brereton, are in charge. Deaconess Booth will take charge May 1st, and Deaconess Brereton will join her August 1st.

Deaconess Booth was born in Oldham, Lancashire, England, December 20th, 1905. At the age of eight years, she came with her family to the United States. She was graduated from the New York Training School for Deaconesses in 1932; and in May 1933 was set apart as a deaconess by Bishop Manning. From 1934 to the present time, she has worked

TUNING IN (Background information for new L. C. readers):  
<sup>1</sup>Following ancient custom, the Prayer Book provides that all ordinations and consecrations take place during a celebration of the Holy Communion. Deacons are ordained after the Epistle,

priests after the Gospel, bishops after the Creed and Sermon. Baptism and Confirmation were also followed by Communion in ancient times. <sup>2</sup>Deaconesses must be at least 25, without a husband, high school graduates, and trained in special studies.



missions in the diocese of Southwestern Virginia. In 1936 she was appointed United Thank Offering worker; and as worked under the National Council until the present time. Her jobs included St. Mark's Mission in the mining camp of Dante, where she was first assistant and then head; a Church school at Honey Branch; Good Shepherd Mission at Splashdam. She was also diocesan director of the Handycraft Guild.

Deaconess Brereton was born in Chambersburg, Pa., November 29th, 1900. She was graduated from the New York Training School for Deaconesses in 1938 and set apart as a deaconess by Bishop Manning in that same year. Like Deaconess Booth, she worked in Southwestern Virginia, at St. Mark's Mission, Dante, and Honey Branch. An important part of the work of the mission has been the summer volunteer work, when young college women have come to help, and test their vocations<sup>1</sup> for the work of the Church. Many of the young women now engaged in Church work, or in training, have declared that they found their vocations at the mission.

The building used by the Central House is one of the several buildings of the Bishop McLaren Foundation. Warden of the Central House is the Rev. Dr. Royden Keith Yerkes, chaplain of the McLean Foundation.

## NATIONAL COUNCIL Re-Discovery, Clarification

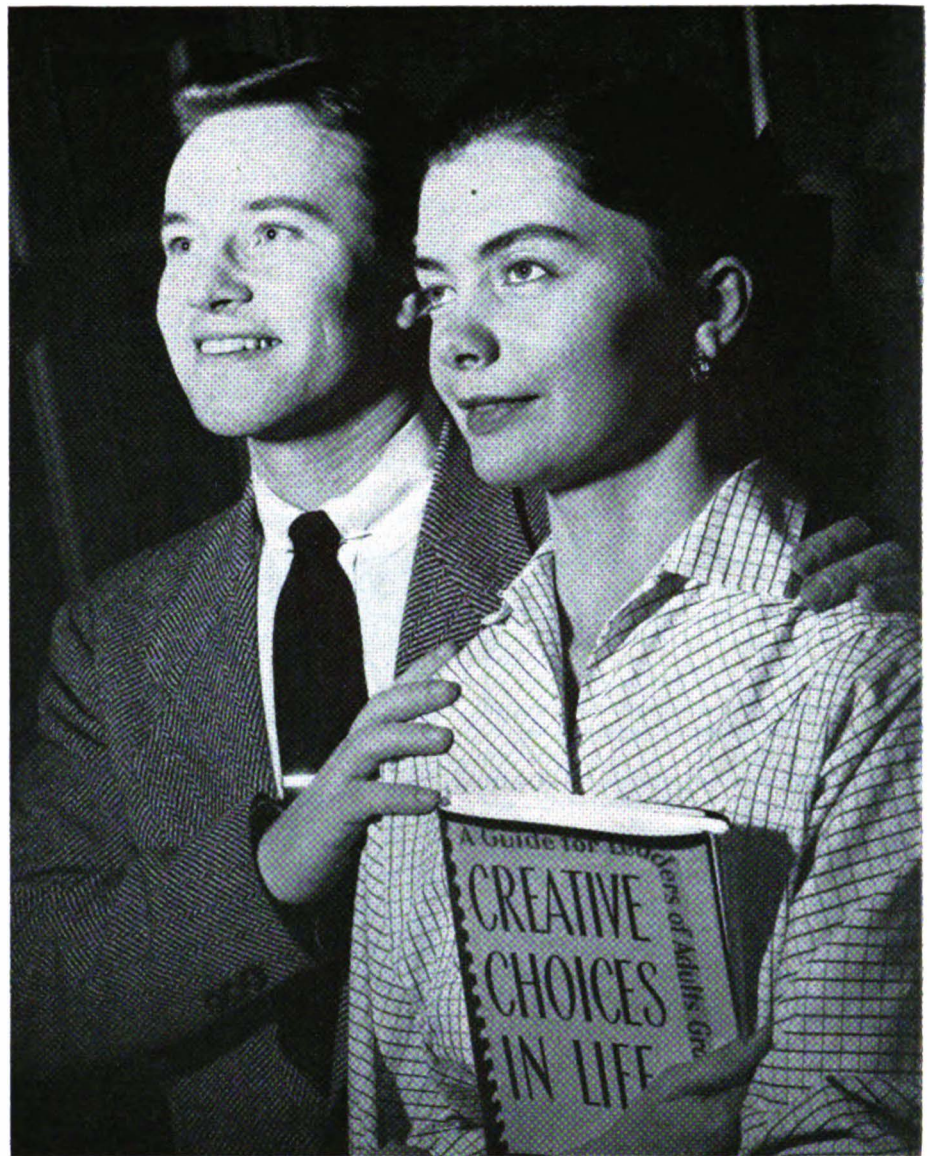
Evidence of interest in Christian education was revealed recently in statistics released by National Council's Department of Christian Education.

The statistics showed that some 800 to 1200 persons attended Christian Living conferences given six nights a week during January by three mobile teams sent out by the Department's Division of Leadership Training to the dioceses of New Jersey, Maryland, and Delaware.

At present, the teams are conducting conferences at dioceses and missionary districts in enough strategic centers to enable the total adult population involved to attend.

Usually each conference consists of three evening sessions, with additional special group meetings through the day. The evening sessions have as their purpose the re-discovery of the common commitments and convictions of the Christian parish family, a deeper understanding of the religious task of the parish, and a clarification of the individual's relationship to his God.

During the day the conference lead-



CHRISTIAN LIVING CONFEREES.\*  
*Convictions of the parish family.*

ers are available for meetings with small groups of people of special responsibility — women's groups, Church school leaders, young people's group leaders, and others.

## NCC

### Need for Spiritual Security

Recommendations for eight procedural reforms in Congressional investigating committees and a single joint committee to investigate subversive activities were approved by a 90 to two vote of the General Board<sup>1</sup> of the National Council of Churches at its bi-monthly meeting in New York City March 16th to 18th.

The reforms and single joint committee were proposed in a statement submitted to the NCC by its Committee on the Maintenance of American Freedom.

The committee was appointed at the March, 1953, meeting of the board with, Presiding Bishop of the Episcopal Church, Bishop Sherrill as its chairman.

The statement, through a listing of three basic threats to freedom, calls on the American people not to let the Government determine for them what is and is not American. [See text, p. 9]

### Restricted Religion

A call to prayer for those whose religious liberty is impaired was approved by the General Board. It was introduced by Dr. Reuben Nelson, vice chairman of the Department of Religious Liberty of

\*Among Churchpeople attending National Council-sponsored conferences were Carl Asplund and Ruth Taylor, both of Trinity Church, Asbury Park, N. J. Mr. Asplund is organist and choir-master; Miss Taylor is the rector's secretary.

**TUNING IN:** ¶Vocation ("calling") is the Church's word for lifework. It emphasizes the idea that one's job is not merely a way of seeking personal satisfactions but a duty to which one is "called" by God for service to Him and mankind. Properly,

it is applied to all kinds of life-work, not only to employment in strictly religious activities. ¶General board is the governing body of the National Council of Churches between biennial (or triennial, see next page) sessions of the general assembly.

the Division of the Christian Life and Work of the NCC, who said:

"As we are meeting today, we know that millions of people are deprived of true religious liberty in many areas of the world. We would remember all of them regardless of the source of the persecution, whether it be in the name of Communism or any religious group, or arising under any of the resurgent pressures of nationalism."

## Television Code

The General Board of the NCC considered the television code, in respect to religious telecasts only, as set forth in the section of that code dealing with religious programs and adopted by the National Association of Radio and Television Broadcasters.

The code provides that these principles should be followed in the treatment of such programs:

"(1) Telecasting which reaches men of all Creeds simultaneously should avoid attacks upon religion.

"(2) Religious programs should be presented respectfully and accurately and without prejudice or ridicule.

"(3) Religious programs should be presented by responsible individuals, groups, and organizations.

"(4) Religious programs should place emphasis on broad religious truths, excluding the presentation of controversial or partisan views not directly or necessarily related to religion or morality."

The general board adopted a resolution which commends the National Association of Radio and Television Broadcasters for "its efforts to maintain high standards under the Television Code." The resolution further "calls upon all television stations to conform to the Code's provisions, and urges members of our constituent Churches to support the work of the Television Code Review Board in administration of the Code."

## New Work Budget

A budget for 1954 was adopted by NCC'S General Board in the amount of \$9,461,290, as compared with the Budget of \$9,055,919 for 1953. This is the operation budget.

In addition, a provisional budget for new work, amounting to \$906,261.00, was adopted.

## New Executives

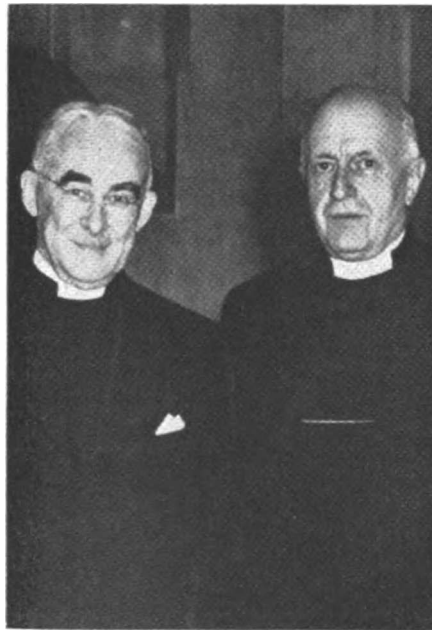
When the Rev. Dr. Samuel McCrea Cavert retired (February 1st) as general secretary of the NCC, the Rev. Dr. Roy G. Ross, associate general secretary, became general secretary. Dr.

Roswell P. Barnes becomes associate general secretary. It is hoped that Dr. Ross and Dr. Barnes, under new organizational plans, will be increasingly able to give less time to administrative detail and more to the development of policy, to planning for NCC service, and to the NCC's relations with its constituent communions.

## Triennial Assemblies

The general assembly of the NCC will meet in Boston from November 28th through December 3d. The place for the next general assembly was tentatively decided for St. Louis.

In this connection, the NCC voted to



RNS

DR. CAVERT AND BISHOP SHERRILL  
*Protection from threats.*

hold the general assembly hereafter triennially instead of biennially. Thus, the next meeting after that of this year will be in 1957.

## PUBLIC AFFAIRS

### With the Tares, the Wheat

Two cathedral deans<sup>1</sup> appealed to the American people to depend upon democracy and the finger of God, rather than Senator McCarthy, to cast out the devils of society.

The deans, the Very Rev. Dr. James A. Pike, of the Cathedral of St. John the Divine, New York City, and the Very Rev. Francis B. Sayre, Jr., of Washington Cathedral, Washington, D. C., spoke from each other's pulpits on March 21st.

"The basis of our unity has not been

agreement on ideas or objectives but method," said Dean Pike at the Washington Cathedral.

"A typical citizen reaction to McCarthyism is 'His aims are good, though his methods are bad.' But that says enough to call for a change. Bad methods — when people are hurt thereby — are bad, whatever the aim. Evil is evil. And for that very reason, up to now, democracy has concerned itself with method. Democracy is a method . . . it means respect for truth, respect for persons. It means fair hearing, confrontation of accusers, right of cross-examination. . . .

"In response to criticisms about method Senator McCarthy says that we have to treat the Communists rough. Sure, once we have proven, by democratic methods, that people are Communists, I agree, try them and jail them — or, if the law call for it, execute them. . . . That is the American way.

"But we haven't the right to treat people rough whom the law presumes to be innocent until proven guilty. And many, presumably innocent people right in this city [Washington, D. C.] have, under the pressure of McCarthyism, suffered loss of job and reputation and future chance. Fear (and close-mouthedness) stalks the city...

"Granting that a few Communists have been discovered by a committee with un-American methods, the question still remains, is it worth it? Our Lord warns us that in trying to uproot the tares we may destroy the wheat. Let us by all means seek to pull out the Communist weeds by orderly congressional, executive, and judicial action; but not in such a way as to rip up, trample down and abort the fruitfulness of the good growth — by which I refer to the loyal contribution of the vast majority of our public servants, educators, and clergy now and up to now. . . .

"We as the people could not be blamed for this incubus if we had no chance to change things. But we do — and hence we are responsible.

"The Senate represents us. Mr. McCarthy is in the position to damage the American way simply by the will of the Senate — which we elect. Mr. McCarthy has said that he is now the issue. He is one of the issues at least. So let the Senate show clearly where it stands on the American way by changing the leadership of the subcommittee. . . .

"Now is the time to go the whole way. Direct and prompt action must be taken to reform the procedures. In this regard the American people and the Senate could do no better than to heed the proposals of the responsible leadership of the principal non-Roman churches, expressing themselves through the General Board of the National Council of Churches, [see pp. 7 and 9]. . . .

"The non-Roman Churches will have to bear the heat of the day in making the Christian witness against this new tyranny. It is not surprising that the Roman Catholic hierarchy, not averse to taking po-

**TUNING IN:** <sup>1</sup>General Secretary of the NCC is the chief executive officer. President, elected for a two-year term, is a distinguished member of one of the constituent Churches, serving without pay. <sup>2</sup>A dean is a priest who heads a group of priests.

Deans of cathedrals head the cathedral chapter, which nowadays usually includes laymen as well as clergy. Deans of seminaries head the faculty. In some dioceses "rural deans" lead cooperative efforts of the parish clergy.



tions on other moral issues (for example, or their particular view on birth control), has been silent on McCarthyism, and that Roman Catholic papers with huge circulations have been pro-McCarthy in influence. (Two more intellectual magazines with relatively small circulations have been the ones sound on the issue.)

"But let us who stand religiously as well as politically for freedom defend with religious zeal our political rights and those of all of our fellow-citizens, whatever



DEAN PIKE

*"Bad methods are bad."*

their faith or lack of the same. It was the power of religious dedication that gave us this free land; it is that same dedication that will keep it free."

[In a sermon the following Sunday, Dean Pike qualified somewhat his statements regarding Roman Catholic support for Senator McCarthy: "I regret having included this in my discussion of the larger issue," he said, "since such statements may make things more difficult for those Roman Catholics who do oppose unfair methods in congressional investigations and oppose the views of Bishops who have called for civil persecution of Protestants in Roman Catholic countries. . . . These need encouragement."]

Preaching in the Cathedral of St. John the Divine, New York City, Dean Sayre said:

"Goliath would have had an easy time if he had been up against a David of many stones but no aim at all. There is a devilish indecision about any society that will permit a malicious imposter like McCarthy to caper out front while the main army stands idly by.

"There are not many today who do not believe in devils. That isn't the question. The problem is how to get rid of them. If Jesus Christ has anything to teach us on that score, then we want to know it. In the inward struggle of our souls we

## Investigation of Investigators

### Text of NCC Statement

(Story on page 7)

THE Committee on the Maintenance of American Freedom recommends to the General Board the adoption of the following statement:

Deeply concerned by certain trends in American public life, the National Council of Churches in March, 1953, created a "Committee on the Maintenance of American Freedom" and instructed it to "watch developments that threaten the freedom of any of our people or their institutions, whether through denying the basic right of freedom of thought, through Communist infiltration, or wrong methods of meeting that infiltration."

I. One such threat has come from procedural abuses by Congressional Committees. Remedial measures are now being proposed, and we commend the President, the leaders of both major parties and the members of Congress who have spoken out and demanded reforms. If these reforms are to be adequate, they should provide protection from at least the following:

1. The stigmatizing of individuals and organizations on the basis of unsupported accusations and casual associations.

2. The forcing of citizens, under pretext of investigation of subversive activities, to testify concerning their personal economic and political beliefs.

3. The functioning of Congressional Committees as legislative courts to determine the guilt or innocence of individuals.

4. The denying to "witnesses" opportunity to bring out material favorable to their side of the case through questions by witnesses' own counsel and opportunity to test the validity of accusations through cross-examination of accusers.

5. The permitting to a Committee member or counsel the reading into the record against a "witness" defamatory material and charges without requiring the accuser personally to confront the accused.

6. The usurping by Congressional Committees of powers not granted to Congress by the Constitution and their failing to concentrate on the primary task of collecting information for purposes of new legislation.

7. The scheduling of hearings, subpoenaing of witnesses and evaluating

of their testimony by Chairmen of Committees without the concurrence of, or consultation with, their fellow Committee members.

8. The releasing from the files of a Congressional Committee of so called "information" consisting of unverified and unevaluated data in such a way that the Committee can be used to help spread and give credence to malicious gossip.

II. Another threat has come from competition among rival Congressional Committees, creating the impression that they seek publicity, personal aggrandizement and political advantage rather than basic facts. In order to concentrate energy on the legitimate and essential tasks of resisting the Communist threat, and in order to avoid wastage and duplication of efforts and to minimize the risk of the exploitation of public interest and fear, we urge the establishment of a single Joint Congressional Committee for the investigation of subversive activity.

III. A more basic threat has been a growing tendency on the part of our people and their representatives in government to suppose that it is within the competence of the state to determine what is and what is not American. The American way is to preserve freedom by encouraging diversity within the unity of the nation and by trusting truth to prevail over error in open discussion. The American way is to rely upon individuals to develop and express individual opinions. The American way is to depend upon the educational institutions to seek the truth and teach it without fear. The American way is to look to the churches in the richness of their diversity to bring to the nation light and discipline from God to maintain a responsible freedom.

IV. Aggravating these threats to American freedom is the prevailing mood of restlessness and tension. This arises in part from the real menace of communism which our nation is resisting by strength. It arises in part from the lack of a sense of security within our people which no physical strength can produce. Spiritual security can be achieved only by strengthening the nation's faith in God. The responsibility for deepening this faith rests with the churches.

turn for help to God. Why should it seem so strange, after all, to expect his help in national affliction if Christ with the finger of God can cast out devils? . . .

"Communism is obviously one of the devil's cloaks. Christians have known this all along! How could any of us help but recognize the challenge to God in this modern Marxist power of Babel? But what may still be left evident to some is that McCarthyism is only another of the

devil's disguises. . . .

"In this beautiful tale [about Abraham's plea to Sodom] is one of the deepest insights we have into the nature of God. A single individual is instantly precious in his sight. He spares the city for the sake of one. So great is God's mercy beyond even righteousness. His will is compassion. His judgment is patience.

"Diametrically opposite is the method of Senator McCarthy. If there are a few

innocent who suffer, he has said it is for the common good. For the sake of 10 guilty ones he will damn an army. For the sake of 20 he is willing to wreck a whole administration. For the sake of 30 or 40 or 50 he will divide a nation right down to its democratic roots. So hasty is his judgment! So tenuous his mercy!

"Little reckons he the diabolical consequences of his demoralizing tyranny. So little does he resemble the patience of God. The devil is in a man.

"It is not my purpose to attack the man, but rather in the Lord's name to do battle with the devil, whose crafty power infects the spirit of all men. Senator McCarthy himself is only a token. He would be nothing without the active support of what some have estimated to be at least one-third of our people. Senator McCarthy is only the spokesman, but the guilt is as widespread as man's carelessness of God, his forgetfulness of moral law.

"Really we are all to blame for Senator McCarthy in that when we stop relying on the finger of God by which to cast devils out, the way is open for charlatans to step in. . . .

"Thus a house divided against itself becomes a fertile field for Communism to flourish."

## MINISTRY

### Dean Meeting

Their special duties and problems were discussed by 13 cathedral deans\* March 15th and 16th. The meeting, held at Washington Cathedral's College of Preachers, Washington, D. C., may grow into a tradition.

Each dean gave an informal presentation of the legal organization of his cathedral as related to his diocese and parish, and described work done at his cathedral.

The Rev. G. Paul Musselman, executive secretary of National Council's Urban-Industrial division, described the work done by his Division relevant to deans whose cathedrals stand in the middle of highly-populated areas.

In his welcoming address, Dean Sayre told them that cathedral deans ought to take at least one trip during Lent where there is no sermon to be given.

\*Deans Francis B. Sayre, Washington Cathedral; James A. Pike, Cathedral of St. John the Divine, N. Y.; John B. Coburn, Trinity Cathedral, Newark, N. J.; Leopold Damrosch, St. Luke's Cathedral, Portland, Me.; C. F. Brooks, Cathedral of St. John, Providence, R. I.; Allen W. Brown, All Saints' Cathedral, Albany, N. Y.; Percy F. Rex, Trinity Cathedral, Cleveland, Ohio; J. J. Weaver, St. Paul's Cathedral, Detroit, Mich.; Alfred Hardman, Cathedral of St. Philip, Atlanta, Ga.; W. R. Webb, Cathedral Church of the Nativity, Bethlehem, Penn.; T. H. Chappell, St. Stephen's Cathedral, Harrisburg, Penn.; F. M. Adams, Trinity Cathedral, Trenton, N. J.; Thomas M. Yerxa, Cathedral Church of St. John, Wilmington, Del.

**TUNING IN:** ¶The State Churches of Scandinavia are perhaps the most intimately allied to the government of all Christian bodies. However, the Church of England, mother Church of the Episcopal Church, is subject in some ways to State control,

## LIBERIA

### One Mishap

The Rt. Rev. John Bentley, vice president of National Council and head of the Overseas Department, flew to Liberia March 1st for a month's visit.

The Bishop of Liberia, the Rt. Rev. Bravid Harris, conducted Bishop Bentley throughout the district. They trav-



BISHOP HARRIS AND BISHOP BENTLEY  
By plane, boat, car, and foot.

eled from Cape Mount to Cape Palmas, and slid into the hinterland, visiting all Church institutions and parishes. They are traveling by plane, boat, car, and foot. One mishap occurred when a truck struck Bishop Harris's car head on, while on the road between Kakata and Cuttington College and Divinity School. No one was hurt, though the car had to be temporarily abandoned.

With the completion of this tour, Bishop Bentley had visited every foreign missionary district of the Church.

## INDIA

### Anglican Support

A Lutheran minister, the Rev. Richard Lipp, has been chosen by the executive committee of the Church of South India Synod at Bangalore, India to succeed the Rt. Rev. Thomas Geoffrey Stuart Smith, an Anglican, as Bishop of North Kerala.

His consecration, tentatively scheduled for May, would make him the first Lutheran missionary to become a bishop in the South India Church since its formation in 1947 through a merger of Anglican, Congregational, Methodist, Presbyterian, and Reformed bodies.

The bishop-elect is affiliated with the German (Lutheran) section of the Basel Evangelical Mission in which Swiss Reformed elements have been dominant

although doctrinal pronouncements are generally made under the authority of the two archbishops. ¶Christ spoke so plainly about everlasting punishment that one has to reject either His authority or that of the Bible to disagree.

since World War I. His candidacy was widely supported, however, by former Anglicans in the diocese as well as by Basel Mission adherents. [RNS]

## WORLD COUNCIL

### Geneva Office

The Rev. Robert S. Bilheimer, a Presbyterian clergyman of Lynbrook, L. I., has been appointed associate general secretary of World Council of Churches. He will have his office in Geneva.

## NORWAY

### Church-State Issue

The Norwegian Cabinet<sup>1</sup> has declared that Bishop Christian Schjelderup of Hamar was not unfaithful to his ordination pledges in maintaining that the conception of an everlasting punishment in Hell is incompatible with Christianity as a religion of love.

The charge of "unfaithfulness" against Bishop Schjelderup was made by Prof. Ole Christian Hallesby, Norwegian law leader, pietistic theologian, and former head of the Provisional Council of the State Lutheran Church. It followed a protest by Bishop Schjelderup against a radio address made last year by Prof. Hallesby in which the latter stressed the condemnation to Hell of all unbelievers. The address made headlines in the Norwegian press.

Bishop Schjelderup took the position that Christianity was a religion of love and that Prof. Hallesby's teachings were incompatible with this concept. Prof. Hallesby then said the bishop was unfaithful to his ordination pledges. Whereupon the bishop asked the Department of Church Affairs to clarify its position on the matter. The Department, in turn, asked the bishops and theological professors for their views.

The emphasis of the discussion, which has been a major news item in most of the papers, has however shifted from the discussion of the existence of Hell to the whole question of the relationship between the Church and the State in Norway. The major reason for this shift was a report given in the Schjelderup case by Dr. Frede Castberg, Professor of Constitutional Law at the University of Oslo.

The whole question will now go to the Protocol Committee in the Parliament and, since it is an act of the Cabinet, will eventually come up for discussion, but not for decision in Parliament itself. [EPS]

# THE USE OF PAIN



CHRIST IN GETHSEMANE\*  
*The ultimate question: Why was He willing?*

**M**EN have pondered long and written many a volume on what has been called the problem of pain<sup>f</sup> — upon the reason for its existence, the fact that a merciful and loving God permits it, on ways to relieve it, and on how to endure it with dignity.

Pain comes to us by the same path as pleasure, and where there are physical senses to perceive and enjoy the one, they must necessarily endure the other. Pain comes, not as a supernatural judgment of a wrathful God, but as the natural consequence of living in a physical world over which we have so little control, in physical bodies over which we exercise so unwisely, so ungraciously, what little control we do have.

Pain is an inextricable part of mortal life — that small, obvious segment of our larger life. The rest of our life we can ignore, deny, even destroy, but our mortality we are, for a time, stuck with, and the inevitable culmination of it is at the same time the inevitable proof of it. And pain is an integral part of it.

So pain is sent us by the Maker, inasmuch as He has given us bodies subject to injury and placed us in a world of circumstance. But only so, in that He has given us physical life, in which the possibility of pain is inherent.

But the important relationship between God and human suffering is not in the source of it, nor His permission of it, but in His willingness to endure it Himself, and to use it to our good. The ultimate question about pain is not, "Does God visit it upon us?" nor "Why does He allow us to suffer?" but rather "Why was He willing to accept our mortality and pain to Himself and to endure it for our sakes?"

And the immediate questions about pain, for the Christian, are "Why does

He take the pain that destroys us and use it for our growth and joy?" and "How can we offer our pain to Him as sacrifice when we have not chosen it?"

For it is this offering of pain to God that is the secret of the saints. In some supernatural manner they have been able to give their suffering into God's hands, to become a part of the sacrifice of the Cross. And this has been always not a tremendous achievement of knowledge or even of devotional skill, but a simple act of will, possible to any of us.

## TRANSFIGURING EFFECT

This act of attitude, this willing offering of pain to God, to be joined with His supreme sacrifice for us and all men in the Incarnation, has a transfiguring effect. It is no magic formula for the obtaining of physical relief, but the operation of orderly spiritual law for spiritual effectiveness. It is not that this action decreases pain, but that it increases us. It makes no promise to diminish suffering, but to enlarge the sufferer. It never makes pain easier to bear, but it makes it worth the bearing. The pain is not changed, but its relationship to us is changed, transfigured by God's Grace as all things in life may be, made meaningful, noble, glorious.

We know that the suffering that debases one man to a less-than-animal level of irritability and self-centeredness ennobles and strengthens the character of another. The pain that in one instance brings out the worst in human nature, in another merely dissolves that nature into weakness and lethargy, and

in a third is the catalyst that crystalizes human character into sainthood.

The real problem of pain is not a why at all, but a how — how to endure it, how to use it. And here is the answer, in the Grace of God, the source of the only answers to all the deepest of human problems.

God does not, in His wisdom, take away from His children the suffering of pain or the sting of death. But the agony He transfigures into the majesty of sacrifice; the ignominy and helplessness He converts into the beauty of humility and the power of patience. And suffering, by being given into His hands, becomes no longer an accident of life thrust upon us, overruling our wills, but now an instrument of life and growth given to our souls to purify and direct them.

The difference between Stoic endurance and Christian fortitude lies in this one act of the will always permitted us in all the events of circumstance — this freedom to ask God's Grace, this freedom to offer out suffering to Him, to use as He will. The symbols of endurance are the clenched teeth and tightened fist, but the signs of Christian fortitude are the open, upturned palm, the calmly whispered prayer, the sign of the cross.

For Christian endurance is the following of Him who bore and suffered on the Cross for us, willingly, and such willingness He gives us, too, if we but ask.

In this act of willing offering, which is the Christian answer to the problem

*(Continued on page 20)*

By Christine Fleming Heffner

**TUNING IN:** ¶The words "pain" and "suffering" are used more often in this one article than in the entire New Testament. Early Christians worried more about actual bodily damage than about the accompanying sensations. However, texts are

ample to show both that accepting suffering is a spiritual asset and that healing is a primary concern of Christ and His Church. It is right to pray for relief from illness if the basic prayer is "not my will, but thine, be done."

# Salvation Is A Break

**God chose not to reveal Himself  
to the sophisticated at Bethlehem.**

**By the Rt. Rev. C. Avery Mason\***

**Bishop of Dallas**

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God" (II Corinthians 2:1-5).

**A**S I study these words, I am reminded of a pertinent truth illustrated not only in the life of St. Paul but also in that of Christ — a truth so devastating in its import that it is almost frightening.

In the story of the birth of our Lord at Bethlehem, one fact stands out about God's revelation of Himself to man which shatters man's conceit. At Bethlehem God revealed himself to two classes of people, but rejected the third class. He revealed himself to the simple — that is to the shepherds. He revealed Himself to the wise — those wise men who sought diligently for God's revelation of Himself.

But at Bethlehem God chose not to reveal Himself to the sophisticated — they were in the village inn. They trusted in this world's knowledge, they made provision for their stay in Bethlehem. They, the sophisticates found themselves left out, when it came to God's revelation of Himself.

Why? Simply because the sophisticated rely upon this world's knowledge and standards while the simple and the wise know better. They trust God.

But the power of Christ's cross and resurrection is not revealed in a vacuum or in generalities. The lack of worldly skill in Paul's preaching, his fear and trembling, was the result of a blinding vision. He had seen his Lord; and in the face of that revelation all human effort seemed inadequate. What tongue can describe the majesty of God? What



**BISHOP MASON**  
*In a minute of brokenness, new life.*

wisdom of this world could compensate for the dark years of Paul's life before he knew the Christ?

For the tragedy of this generation is that above measure we have this world's wisdom and yet lack the power of life. One expects this of the world, but does not expect to find such weakness in the Church. Yet it is found in the Church; and our only salvation is a break with the world, which incidentally means a break within ourselves, death unto sin and a new birth unto righteousness.

Baptism, for example, means a breaking of selfwill. The power of Christ's cross — is a cross: not the picture of one, not a hymn about a cross, not a story about a cross far away, but the agonizing breaking of one's will, one's affections, one's life, on a cross. For Christ did not die and rise again for an empty dream. His power comes to those whose selfwill is broken and who are, in the prime sacrament of baptism, dead — and then alive again. Flesh and blood cannot in-

\*Adapted from a sermon preached at the installation of the Rt. Rev. Gerald Francis Burrill, as Bishop of Chicago, February 11th [L.C., February 21st].

herit the Kingdom of God. I must be born again — fractured on a cross in my life, that the broken, shattered ends of my life may breathe in God's grace and make me truly whole.

Is this what we say to a world desperately seeking a way of life yet finding none? Do we tell the world this, when in its sophisticated way it madly seeks its own end? Are we known as the crucified men of the 20th century? Yet this is the way of our life. Is the servant greater than his master?

There are those who know they have been broken by fate, by life, by self. Yet not all of them know that in their brokenness, in their weakness and despair there, at that very point, Christ reveals Himself. It is in those agonizing minutes and hours of brokenness that new life from Christ flows in. Baptism must mean this, whether it be simplicity or wisdom.

But the broken and contrite heart needs grace and healing, and that grace and healing God supplies through the sacrament of confirmation. What broken and contrite heart can say it does not need God the Holy Ghost? A person who through baptism was truly dead unto sin and alive unto righteousness would neither dare nor care to reject the sevenfold gifts of God the Holy Spirit at confirmation — the spirit of Wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness — and holy fear. Yet this is exactly what is done when men refuse or cast aside this sacrament of grace. How lacking in humility, how hard on our neighbors — as we must seem — when we fail to bring them to confirmation, that they may receive this mighty gift of God.

We Episcopalians — of all people in the world — should be known as men and women of power — the power of God, for God the Holy Ghost has come upon us. And as, in the Incarnation, God humbled Himself to be born man, so He does again at confirmation. It was God the Holy Ghost who overshadowed the Virgin Mary. It is God the Holy Ghost who overshadows men in confirmation. Christians are sometimes told that each of them ought to be another Christ. But if one is an *alter Christus* it must be that God the Holy Ghost pervades his mind and will and body. And this is exactly what He does do to those who are confirmed, from the time when the apostles "laid their hands on" the people of Samaria and "they received the Holy Ghost" (Acts 8:17) to the present, when someone received the same Holy Ghost in the sacrament of confirmation.

To those who are truly simple of heart, or are wise, nothing is so horrible as to be cut off from one whom they love or who loves them. But that is what

*(Continued on page 18)*



## Toward the Cross — and Beyond

WITH Passion Sunday Christians focus their eyes upon the Cross and seek more and more to penetrate the mystery of Christ and Him crucified.

A book that should assist Church-people in this endeavor is *The Miracle of the Cross* by Robert R. Brown, who is rector of St. Paul's Chapel, Richmond, Va. Deaconess Phyllis Spencer, who is on the staff of St. Andrew's Church, Milwaukee, Wis., says of this book:

"In a movingly written series of nine meditations on the Seven Last Words from the Cross, the author has described the crucifixion as seen through the eyes of the centurion (here named Longinus) and the centurion's gradual conversion.

"The meditations on the first, second, and fourth words from the Cross on forgiveness, eternal life, and pain are espe-

**THE MIRACLE OF THE CROSS, The Story of the Centurion.** By Robert R. Brown. Fleming H. Revell Company. Pp. 124. \$1.50.

cially good. How many in these days have claimed 'I am an average religious man, a moderately good man' seeing no reason for rising above such a level of mediocrity, mistaking, as they do, ethics for religion, good works for faith, and denying themselves a Saviour and a God."

A BOOK not specifically slanted to Passiontide, but one which takes its text, as well as its title, from I Corinthians 1:23-24 ("We preach Christ crucified, unto the Jews a stumbling

**FOOLISHNESS TO THE GREEKS.** By T. R. Milford. Seabury Press. Pp. 112. \$2.50.

block, and unto the Greeks foolishness. . .") is *Foolishness to the Greeks*, by T. R. Milford, Canon of Lincoln Cathedral.

The purpose of Canon Milford's book is "to invite outsiders in, and to help those who are already inside to explore their heritage." It claims that, when seen from the Christian viewpoint, "the universe makes sense." In the light of this thesis Canon Milford, in the eight chapters of the book, deals with such questions as the problem of evil, the authority of Christ, the place of the Church, and the meaning of eternal life.

While the book as a whole is a carefully reasoned and attractively presented invitation to make the leap of faith, and

then to go to work and live on that basis, the last chapters, with their treatment of the life of prayer, are especially worthy of attention.

All in all, the book is one that can be highly commended to those both outside and inside the Christian fellowship.

FRANCIS X. WEISER'S *The Easter Book* is an interesting historical account, in non-technical language, not only of the celebration of Easter itself and Eastertide, but of the Lenten season as well. In fact Fr. Weiser begins

**THE EASTER BOOK.** By Francis X. Weiser. Illustrated by Robert Frankenberg. Harcourt, Brace & Co. Pp. 224. \$3.

with the "farewell to alleluia," which belongs liturgically to the eve of Septuagesima\* and, in medieval days, was in some places even dramatized by a mock burial [see cut].

Though this book is written by a Jesuit, who naturally takes his point of departure from Roman custom, there is much in it that should be of interest to Anglicans and others. Possibly its chief value lies in the number of non-liturgical customs connected with Lent and Easter that are here explained — the origin of pretzels, for example.†

Fr. Weiser says that "both the Eastern and Western Churches practice the touching devotion of the 14 Stations of the Cross. . ." (p. 77). This is news to this editor, but possibly by Eastern is meant Uniate. It is interesting to note that Roman Catholics could, apparently, eat fowl on days of abstinence until as recently as 1918.

The delightful drawings and the gay colors of the jacket and binding add to the charm of an already charming book.

**HYMNOLOGY**, touched upon by Fr. Weiser where it touches upon Lent and Easter, is discussed at length by Helen Pfatteicher in her book, *In Every Corner Sing*.

Jacket-titled "Our Hymns and Those Who Wrote Them," this book gives a

\*For Episcopalians "farewell to Alleluia" usually takes the form of singing Hymn 54 ("Alleluia, song of gladness") on the last Sunday of the Epiphany season.

†They are just another kind of hot cross bun, whose Lenten significance has been forgotten.



FAREWELL TO ALLELUIA\*  
Also, the origin of pretzels.

simple, straightforward, and interesting account of some 300 hymns, their authors and their tunes. Though the book is not by an Episcopalian, Anglican ma-

**IN EVERY CORNER SING.** By Helen Pfatteicher. Muhlenberg Press. Pp. 214. \$2.50.

terial is as amply represented as could be desired. There is little, if anything, in it that Churchpeople could take exception to — and much that they could learn.

### Books Received

**THE HOUSE OF UNDERSTANDING.** Selections from the writings of Jeremy Taylor. By Margaret Geat. University of Pennsylvania Press. Pp. x, 118. \$2.75.

**THE FUNERAL AND THE MOURNERS.** Pastoral Care of the Bereaved. By Paul E. Irion. Abingdon Press. Pp. 186. \$2.75.

**A LAYMAN'S LOVE OF LETTERS.** By G. M. Trevelyan, O.M. Longmans. Pp. 125. \$2.50.

**BYZANTINE ART.** A Pelican Book. By David Talbot Rice. Penguin Books. Pp. 272. Paper, 85 cents.

**THE RISE OF METHODISM: A SOURCE BOOK.** By Richard M. Cameron. Philosophical Library. Pp. xv, 397. \$4.75.

**THE HIDDEN TREASURE.** By Jean Bothwell. Friendship Press. Pp. 137. \$2.

**THE LAST THINGS Concerning Death, Purification after Death, Resurrection, Judgment, and Eternity.** By Romano Guardini. Translated by Charlotte E. Forsyth and Grace B. Branham. Pantheon. Pp. 118. \$2.75

**FORTITUDE AND TEMPERANCE.** By Josef Pieper. Translated by Daniel F. Coogan. Pantheon. Pp. 128. \$2.75.

**ARCHAEOLOGY AND THE RELIGION OF ISRAEL.** Ayer Lectures. By William Foxwell Albright. Johns Hopkins Press. Pp. xii, 246. \$3.50.

**A HISTORICAL APPROACH TO EVANGELICAL WORSHIP.** By Ilton T. Jones. Abingdon Press. Pp. 319. \$4.50.

**FIRE IN THY MOUTH.** By Donald G. Miller. Abingdon Press. Pp. 160. \$2.50. ["Preaching the Bible Message of Redemption."]

**CHRISTIAN TEACHING IN THE CHURCHES.** By John Quincy Schisler. Abingdon Press. Pp. 173. \$2.50.

\*Illustration by Robert Frankenberg from *The Easter Book* by Francis X. Weiser, published by Harcourt, Brace.

## Eat, Drink, and Be Merry

THE word sacrifice means to us today almost the reverse of what it meant in Biblical times. When we speak of a sacrifice we think of something that entails a loss, something that has about it an element of tragedy. Thus a merchant will sell goods at a sacrifice; and to advertise the sale the word sacrifice will be printed in banner form across the page. The goods are sold at a loss to the merchant. And we speak of a soldier making the supreme sacrifice when he gives up his life for his country. And here there is indeed a note of tragedy; we wish that it hadn't been necessary for the soldier to die.

Quite different is the ancient conception of sacrifice, the conception we find in the Bible. Among the Hebrews, as among the Greeks and the Romans, a sacrifice is a joyous occasion, a festive event, an act of worship, something you do when you are happy and want to offer thanks to God. Thus when Moses had gotten far enough out of Egypt and met his father-in-law he had a grand time telling how God had prevailed upon Pharaoh to let the Israelites go — they had what we would call a family reunion. And then they offered sacrifice: "Moses' father-in-law took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God" (Exodus 18:19).

In these burnt offerings the animal, of course, had to be killed; but the killing was an incidental, utilitarian part of the process, just as it is with the Thanksgiving turkey today. You have to kill it in order to eat it. And they had to kill the animal in order to burn it and send it up to God in the form of smoke. But they were not sad about it because they thought of it as a gift to God.

The occasion for such a gift was not always, of course, a happy one. In addition to the offerings that represented thanksgiving and rejoicing, there were offerings to atone for sin and misconduct, to avert calamity, to pay obligations to God. But essentially a sacrifice was a festivity — something like going to dinner with God in order to seal and ratify good relationships with him.

All of this of course seems very crude to us sophisticated 20th-century Americans. But it had its place in the line of development that led from the first faint glimmerings man had of God to the time of our Lord Himself. Animal sacrifices, as we look at them, were very much like the first art work of a

child, the scribblings of a two-year-old that look like nothing any grown-up ever saw. Yet parents rightly treasure these first drawings, simply because they are the first. And if it should happen that the child later becomes a great artist, it is quite conceivable that those primitive examples of his work might be exhibited with some of the genuine works of art produced in later years by the same person: they have their place in the line of development.

And so the "blood of bulls and of goats and the ashes of an heifer" of which we read in the Epistle for Passion Sunday [Hebrews 9:11-15] stand in the line of development from Abraham to Christ. After all we need to put ourselves in the place of primitive man: practically all that he had consisted of his livestock, his flocks and his herds; if he was going to make God a present of something, if he was going to offer to God some part of his life, these were the obvious things to turn to. And God accepted the act, crude though it was, as expressive of the will.

But then under God in the course of centuries man learned to refine his notions somewhat. He learned that God wasn't really interested in roast beef, and some of the prophets and psalms expressed this insight in vigorous language (e.g., Psalm 50).

But still this was too abstract. Man needed not

### The Carpenter

HE was a good friend to a fisherman down on his luck,  
 To a gal on the town, to a kid,  
 To a working stiff in hard times.  
 But he had a rough tongue  
 For the fat slobs and the fourflushers.  
 So they loved him by the docks  
 And in the hick towns.  
 And they killed him in the big town,  
 Where the pickings were rich and a rough tongue  
 Might wreck the rackets.

E. W. ANDREWS.

be told what to do but to be shown how to do it. And so in the fullness of time, as St. Paul tells us, God sent forth His Son born of a woman, born under the law, to redeem them that were under the law. God made human flesh and spirit His own, and in that human nature made the perfect sacrifice. Our Lord's sacrifice was perfect because He lived a life of every point of perfect obedience to God the Father, obedience even unto the death of the Cross. Our Lord had no morbid longing for martyrdom, no neurotic desire for suffering. Indeed He prayed that if it might be possible this cup — this cup of suffering — might pass from Him, might turn out to be unnecessary. Nevertheless, He prayed to God, "thy will be done."

AND so our Lord who offered Himself without spot to God, as today's epistle puts it, becomes the pattern of our self-offering, of our dedication of ourselves completely to God. He makes the one perfect sacrifice, the sacrifice that is so much better than the sacrifices of bulls and of goats and the ashes of an heifer, the sacrifice of a life that is, from start to finish, a gift to God. But He doesn't make it apart from us, He doesn't make it in our stead. Rather He gives us the means of offering ourselves to God in union with Him, of putting our lives into the stream of His eternal life.

And the means He gives preserves the concreteness of animal sacrifices and the refinement of a more spiritual way of thinking. He gives us bread and wine — fruits of the earth, a vegetable sacrifice, if you like — which He makes to be His Body and Blood. But the bread and wine represent human toil and industry: somebody had to grow the wheat and the grapes; somebody had to make the one into flour, and the other into wine; somebody had to bake the bread, somebody had to bottle and ship the wine. Human industry is involved all along the line; bread, which is the staff of life, and wine that maketh glad the heart of man, gather up into themselves the whole of human living. We offer them to God, He makes them to become the Body and Blood of His dear Son, the visible means by which we can enter into His sacrifice — which includes not only His life on earth, His crucifixion and death, but His resurrection and ascension and heavenly session at God's right hand.

When we make our communions we join ourselves to Christ in His perfect sacrifice, we appropriate the power of His eternal offering of Himself without spot to God. It is something like appropriating the power of Niagara Falls. Here you have this mighty onrushing force; it was there for millions of years before man knew how to use it — if not millions of years before man. But man has learned to cooperate with Niagara Falls, to use it to create electricity, so that a child in turning on a light appropriates and uses a little bit of that mighty onrushing power.

So with our Lord's sacrifice. He allows us in the Holy Eucharist to harness, as it were, the power of His endless life. Our joys, our hopes and aspirations, our plans for the day, our frets and annoyances, our privations and our sorrows — all of these that go to make up the warp and woof of human life, we can bring to the foot of the altar, offer them, and they become part and parcel of His sacrifice of the Lamb of God that taketh away the sin of the world.

And while there is an element of tragedy, an inescapable undertone of suffering, in the struggle to return from our self-centered ways and be reconciled to God; while we have learned that the gift of perfect obedience has a great and terrible cost; still, the dominant note of the Christian sacrifice should be, like that of the ancient sacrifices in the childhood of Israel, a note of happiness and thanksgiving. God has invited us to feast with Him as sharers in the divine life of His Son; therefore, let us eat, drink, and be merry with Him, counting on Christ to make up the difference between what we are and what we ought to be — and what at last, with His help, we shall become.

### *The Secret*

IF THERE is any one place where a Congressman has the right and duty to investigate Communism, it is in the army. There is therefore something ironical about the fact that the public has become upset about the tactics of the junior Senator from Wisconsin only when he began to look into something strictly within the lines of his authority and responsibilities.

The secret of the public upset is this — we have all known right along that witch-hunting tactics were not really security measures, but rather a grisly form of public entertainment. But we do not choose to have those on whom our lives and safety depend made the butt of the show. When investigation of Communism really comes close to our security we want it done in an intelligent and skillful manner, not for the emotional effect.

Incidentally, we suggest that restraint should be used in estimating the pro- or anti-McCarthyism of particular religious groups. The Senator has supporters and opponents of every religious faith, and can hardly be considered an authoritative spokesman for any.

### *Whose Government?*

“IT IS within the competence of the state to determine what is and what is not American” — true or false? In raising this question, and answering it with a firm negative, the General Board of the National Council of Churches places a finger on the newest aspect of the problem of Statism, the problem of “big government.” The founding fathers of this

(Continued on page 22)

## ARIZONA

### A Center for Life

Presiding Bishop Sherrill has announced a gift of \$250,000 from the Arthur Vining Davis Foundation for the construction of a new church and rectory at the Good Shepherd Mission at Ft. Defiance, Ariz.

The Good Shepherd Mission has been ministering to Navajo Indians at Ft. Defiance since 1892. The mission maintains an orphanage in addition to being the Church's headquarters for work among the Indians.

The new church will provide a center for the life of the mission, according to Bishop Kinsolving of Arizona.

## SOUTH FLORIDA

### Increases

Diocesan statistics released by Bishop Louttit of South Florida show the steady growth of the Church in that diocese over the past 10 years. From 1943 through 1953, baptized persons increased from 25,733 to 44,016; communicants from 18,361 to 29,149; parochial clergy from 49 to 91; total number of congregations from 89 to 125; diocesan missions from 60 to 78, and parishes from 29 to 47. Over the same ten-year period, a total of \$205,707 has been loaned and granted to missions in the diocese.

### Shrimp Boats

*"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep."* — Psalm 107.

Bishop Louttit of South Florida boarded the flagship *Miss Claudia* one Sunday afternoon recently, donned purple cassock and cope and mitre, and began the happy ceremony of the blessing of the shrimp fleet. This was part of the Pageant of Light at Fort Myers, Fla., in commemoration of Thomas Alva Edison. Said the Fort Myers *News Press*:

"Hundreds of spectators lined the shoreline of Fort Myers Beach and San Carlos, hugged the railing on the drawbridge, and crowded the docks at Snug Harbor for the second annual blessing of the fleet that petitions a safe voyage through rough waters and a joyous return to fair havens for the captains and their crews."

When the Bishop had sprinkled incense toward the 15 trawlers near the flagship, he offered a prayer "for all those Thy servants who have gone down

to the sea in ships and have not returned."

The Rev. Richard I. Brown, who acted as bishop's chaplain, tossed a cross of gladioli into the water, as the ceremony was completed and the ships filed past. The *News Press* reported:

"A strong wind ruffled the waters and sent grey billows across the sky during a portion of the ceremony. But before the Bishop had pronounced the benediction the sun shone down . . . and promised fair skies and smooth waters."

The great fishing boats play their part in the county's three million dollar shrimp industry.

## HONOLULU

### Tenth Anniversary

Bishop Kennedy's tenth anniversary as Bishop of Honolulu was acknowledged by delegates and guests at the opening service of the 52d convocation of the missionary district of Honolulu which was held at St. Andrew's Cathedral.

Reports of growth during his ten years showed the total of baptized mem-



BISHOP KENNEDY  
*Doubled totals.*

bers, communicants, and active clergy almost doubled. Several new churches, rectories, parish halls, schools, and school buildings and diocesan centers were built throughout the district.

In other business of the meeting, the newly organized mission of St. Timothy's, Aiea, Oahu was received into membership. This work among the civilian and service personnel in the Pearl Harbor area is under the guidance of the Rev. David Coughlin. Another new

mission on the island of Molokai was reported in the process of organization. The Rev. E. Lani Hanchett, vicar of Holy Innocents, Lahaina, Maui, has been commuting by plane to Molokai to supply leadership for this new work.

A report on the progress at the newest district school, Hawaii Episcopal Academy, Kamuela, Hawaii, was presented. The school is now in its fifth year of operation.

ELECTIONS. Anglican Congress: clerical, R. U. Smith; lay, A. G. Smith.

## OREGON

### Ruby, Gold, Dove Gray

Stained glass and dove-gray stone are chief beauty features of the newly enlarged and remodeled chapel, recently dedicated at Trinity Church, Portland, Ore.

Formerly a dark and rather chilly room seating 90 people, the new chapel seats 140, is well lighted and heated. It has closet space for altar linens and appointments, a flower room, a small robing room for officiating clergy, and a dressing room for brides.

A chief beauty of the new chapel comes from the stained glass windows in which brilliant ruby and gold colors predominate. They picture the Transfiguration, Resurrection, and baptism of our Lord, His appearance to Mary Magdalene, and His breaking of bread at Emmaus after His Resurrection.

The chapel itself is constructed of dove-gray stone, the same stone of which Trinity is built and which, it is said, was shipped around the Horn. The entire cost of the chapel and windows is estimated at \$50,000 and consisted entirely of gifts.

The rector of Trinity, which has an estimated 2,350 communicants, is the Rev. Lansing E. Kempton, D.D.

## LONG ISLAND

### Addition for St. Francis'

St. Francis' Church, Levittown, L. I., has just completed a drive for \$41,000 to be used for a new Parish House-Church School Building.

Formed four years ago, St. Francis' mission church now has a membership of more than 900 persons. Within eight months of its founding in the new community of Levittown by Bishop DeWolfe, the mission became self-supporting under the priest-in-charge, the Rev. Hobart Jude Gary.

**TUNING IN:** ¶South Florida, unlike most eastern dioceses, got its start as a missionary area supported partly by outside funds. Today it has more communicants than any other southeastern diocese except Virginia. ¶The Prayer Book makes

ample provision for prayers to **affect the weather**, but city clergy are reluctant to use them for reasons of mere comfort or convenience, such as a picnic. Prayer "through Jesus Christ" implies we expect God to answer, "No," if necessary.



# PARISH LIFE

## Group Problems

Three laboratory sessions on exploring factors and forces affecting Church group life have been announced by the National Council. The first session will be June 20th-July 2d at Trinity College, Hartford, Conn.; the second, July 25th-August 6th at the university of the South, Sewanee, Tenn.; and the third, August 15th-27th at Rowland Hall, Salt Lake City, Utah.

The program for each of the sessions includes training experiences in which group relationships are known and examined, theory classes where knowledge about group behavior is shared, practice meetings having to do with methods, and demonstrations of the application of this experience to parish group problems.

A total of 150 clergy will serve as full time members of the Laboratory. Wives of the clergy will be admitted only to the Hartford session. Provisions will be made for 12 professional women Church workers at the Sewanee session.

Further information on the Laboratory is available from National Council's Department of Christian Education, 28 Havemeyer Pl., Greenwich, Conn.

## Educational Plan

Under the guidance of the Rev. Paul Reeves, rector, a five-year educational plan is now in effect at All Saints' Church, Winter Park, Fla. Currently the Church school is teaching the Life of Christ.

Current material was obtained from the diocese of Pittsburgh, where great success has been attained with it. Homework is required; study is encouraged under the guidance of the parents, and printed lesson material is furnished students at the start of the class period. A worksheet is furnished after each class.


Recently a written test of 20 questions covering the Life of Christ, including the Sermon on the Mount, was given to a class of 15 boys. Results in this class found all boys passing, half of the group being superior and excellent.

A unique feature of the program is the instruction of the teachers. The faculty group meets weekly to prepare the coming lesson and is given background material. This instruction is conducted by the Rev. Theodore Andrews, Th.D., and Dr. D. A. Green.

## ACU CYCLE OF PRAYER

### April

4. Good Shepherd, Kansas City, Mo.: St. Anne's, Clare, Mich.
6. St. Paul's, Dowagiac, Mich.
7. St. Matthew's, Gold Beach, Ore.: Episcopal Student Center, New Orleans, La.
8. Convent of St. Helena, Helmetta, N. J.
9. St. John's, Mt. Pleasant, Mich.



THE *Westminster Press*

### How to Plan the Rural Church Program

By *CALVIN SCHNUCKER*. Suggestions for gathering and interpreting facts on which an effective rural church program must be built, the setting of goals and specific programs, and checking results.  
\$2.50

### Christian Hope and the Second Coming

By *PAUL S. MINEAR*. A thought-provoking book on some of the most controversial yet essential elements of Christian faith, relating specifically to Bible passages on Christian hope and the return of Christ.  
Coming April 12, \$3.50

### Planned Preaching

By *GEORGE M. GIBSON*. How to plan preaching on a comprehensive, long-term basis, and avoid the pitfalls of week-by-week, hit-or-miss sermon preparation; how to put the plan into effect, how to prepare and deliver the sermons.  
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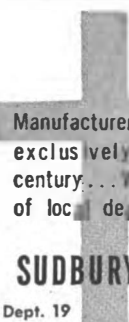
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**Salvation**

(Continued from page 12)

sin does: it cuts us off from God, For a lover to be separated from the beloved is to be dead. Paul in his trembling and fear knew this — "O wretched man that I am! who shall deliver me from the body of this death?" (Rom 7:24). Yet there are those who with sophistication tell us that sin is a figment of the imagination, or a purely psychological condition and nothing more. A child knows better, for what child can stand being cut off from his family?

I am appalled at those who think that repeating the General Confession is a matter of liturgical practice and nothing more, and yet in times of stress seek a psychological answer to the futility and frustration of their own personal lives. This generation may explain the mass horror of modern life as it will, but to me it is simply God's terrifying judgment on His creation. And on the more intimate side of personal life, how many of us wreck our homes, destroy friendship, and make a nightmare of business, by our refusal to confess our sins?

The growth of auricular confession is testimony to the fact that men and women cannot endure a life set apart from God and one's fellow men. Demonic, devilish forces are abroad throughout humanity, and humanity has come gradually to feel the power of that mass evil. A power so great that, without God's grace, men are helpless and say to themselves with intensity, "The good that I would I do not; but the evil which I would not, that I do" (Romans 7:19). No man or woman in this age dares disagree with these words of Paul. That guilt complex, that haunting fear which makes our personal and social relations a thing of evil, must be wiped out.

To those who think they object to auricular confession, I would simply say that they do not realize that all sin in one way or another affects one's brother. No one can sin alone. You cannot sin against the Creator without a consequent effect on His creation. The priest or layman who treats this lightly is in mortal danger. . . .

But what of peace and comfort in the Gospel? What of man's acts of adoration, thanksgiving, and sacrifice? Frail men that we are, is there no simple basic gathering together of our days of toil,

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our pleasures, failures, victories, and feats? Is there no place where common men can look upon each other and see the dignity that God has planted in each human heart, each one of us no more less, than man? "In the night in which He was betrayed, He took bread, and when He had given thanks, He broke and gave it to His disciples, saying, eat, This is My Body which is given for you." And so we gather together day by day, week by week, at God's altar, bringing the summation of our lives and placing them beside "His most precious Body and Blood."

Is it wise or simple to see, in the Eucharistic act, the pinnacle of God's love, that He, the Lord of creation should feed us with His own precious Body and Blood? It is not enough to have a pious word together, to share common weaknesses and virtues. The thing men need is food — God's food — or else they starve.

But the path to the altar is a two-way street. We go up to receive the Bread of Life, then we go out to the world that man may say of us, as they did of Christians in another year — "These men have been with Jesus." It is in the streets of the city, in factory and on farm, that the battle of life in Christ is won — or lost. It is there, where we need the helping hand, the strong arm, the courageous word of those who have met their Lord face to face at His altar. He trusts us to do this in the world armed with the arms of faith, fed with the Bread of Life. How confident are we trusting He is of me!

One might go on through all the sacraments of the Church, but the faith of one is the faith of all. "I am determined," said St. Paul, "not to know anything among you, save Jesus Christ, and him crucified . . . that your faith should not stand in the wisdom of men, in the power of God."

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## DEATHS

*sz eternal grant unto them, O Lord,  
Let light perpetual shine upon them."*

### James T. Kerr, Priest

The Rev. James T. Kerr, retired priest of the diocese of Albany, died February 21st. He was 72 years old.

A graduate of General Theological Seminary, Fr. Kerr served parishes in dioceses of New Jersey and New York, becoming rector of Grace Church, Waterford, N. Y., in 1928. He remained at Grace Church until his retirement in 1951 at which time he was made rector emeritus.

### George E. Manson, Priest

The Rev. George E. Manson, who had served churches in North Carolina, New Hampshire, Rhode Island, West Virginia and Maine, died February 22d in North Vassalboro, Me. He was 66 years old.

A native of North Vassalboro, Fr. Manson was graduated from Oak Grove Seminary in Vassalboro and Boston University. He retired from the ministry in 1951.

### Ethel Howard Goodwin

Ethel Howard Goodwin, widow of the late Rev. Dr. W. A. R. Goodwin, rector of Bruton Parish Church, Williamsburg, Va., died February 20th in a Richmond hospital.

Mrs. Goodwin was a member of the Colonial Dames, the Daughters of the American Revolution, the United Daughters of the Confederacy, the Women's Auxiliary of Bruton Parish Church, and the King's Daughters.

She is survived by two sons, Edward Howard Goodwin, of North Stamford, Conn., and John Seton Goodwin, of Williamsburg; a brother, Edward T. C. Howard, of Richmond; two stepdaughters, Mrs. Barclay Farr, of West Orange, N. J., and Mrs. George Buell, of Coral Gables, Fla.; a stepson, Ruthenfoord Goodwin, of Williamsburg; and three grandchildren.

### Frank O. Miller

Frank O. Miller, father of Bishop Miller of Easton, died March 1st in Memorial Hospital, Easton, Md. He was 90 years old.

Mr. Miller, a retired engineer, had resided in Easton for the past five years.

Surviving are his wife, Mrs. Julia L. Miller; two sons, John D. Miller and Bishop Miller; a brother, Carl Setterman-Miller, Glava, Sweden; four sisters, Mrs. Hilda Ohlson, Elmhurst, L. I., Mrs. Jennie Hammerberg, New York City, Mrs. Emily Barber, Jersey City, N. J., and Mrs. Anna Jacobson, Charlotte, N. C.; and one granddaughter.

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# Pain

(Continued from page 11)

of pain, is involved one of those inevitable choices which pave the Christian roadway. We may use our suffering for ourselves or for Him, but not both. We may make of it the means of calling attention to ourselves, demanding the concern, the consciousness of others, even as the little child jealously screams, "Look at me" — or we may use it to give glory to God, saying by patience, by a lively sense of humor, by concern for others, "Look at Him" — in us.

## THE CHOICE

We are, actually, always faced with this choice. We can keep our pain for ourselves, or we can give it to God, remembering thereafter that it no longer belongs to us. We still must suffer it, but we cannot claim it, and we must leave it to God to use it. And faith will someday show us the way in which He inevitably does use it, for our own blessing and the blessing of others, when we have given it into His hands.

Such an attitude will produce a calm cooperation with and a glad and grateful acceptance of all means of relief that may be offered safely in the judgment of our physicians, but will never demand such relief where it is inadvisable or impossible.

For the Christian approach to pain is not merely to endure it, not merely to deny it, but to use it, even as our God has done for our sakes.

And this acceptance of suffering applies of course only to our own. Christian compassion demands an urge to relieve, console, and heal the suffering of all other creatures outside itself.

Where pain deepens or extends past the limit of courage, to the point of desperation and fear, Christianity still has an answer. For in the very extremity of fear itself is found the means of a deep experience of God — not an exalting experience, not a rewarding one, but a saving, healing one.

The very humiliation of fear, the very agony of anticipation, is a touching of the human hands of the Christ, hands cold with sweat in a dark garden called Gethsemane. And that touch is always the source of salvation, in which is joy and peace, though there be the cross to experience before that joy and peace are realized in victory.

The soul in the bonds of fear, and in the gloom and stress of the fear of fear, can yet cling to the promise and the knowledge of the help and sustaining power of its Lord, though mind and body and senses cry out in the agony of rebellion that is the depth of the curse of human pain.

Emotional consolation, physical surcease may be denied but he can rest sure that spiritual strength is being provided,

surely and steadily, according to his need.

Pain is, in a sense, like fire: a valuable servant but a terrible master. A servant in that it can purify and temper the soul, can warm the heart until it is filled with the welcome glow of compassion and charity, and can cast a bright light on ourselves, and on life and death so that we see them truly, not warped and mysterious in the shadows cast by the little concerns of daily living. A valuable servant but a terrible master able indeed to destroy utterly, to cast into bitter uselessness the soul that has not God. But give the pain to God, and He shall keep it safely a servant, and the house of your soul shall be not only safe but bright.

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# CHANGES

# CLASSIFIED

## Appointments Accepted

The Rev. Charles H. Briant, formerly in charge St. Peter's Church, Stone Ridge, N. Y., and churches at High Falls and Rosendale, is now assistant minister and organist of St. Timothy's Church, Detroit. Address: 13594 Birwood, Ave., Detroit 38.

The Rev. John H. Ball, formerly rector of St. Ann's Church, Old Hickory, Tenn., is now associate rector of St. James' Church, Knoxville, Tenn. Address: 3023 Fountain Park Blvd., Knoxville 17.

The Rev. Eric B. de Pendleton, formerly rector of the Church of the Epiphany, Norfolk, Va., is now rector of St. John's Church, Johnstown, N. Y. Address: 301 S. William St.

The Rev. F. Phillip Dignan, formerly rector of Christ Church, Oswego, Ore., will be rector of St. Athanasius' Church, Los Angeles. Address: 846 Echo Park Ave.

The Rev. Josef Gross, who was ordained deacon in December, is now assistant at Trinity Cathedral, Porto Alegre, R.G.S., Brazil.

The Rev. A. Emile Joffrion, formerly in charge of the Church of the Resurrection, Starkville, Miss., is now rector of St. Peter's Church, Oxford, Miss. Address: 906 Lincoln Ave.

The Rev. Thomas P. Logan, formerly in charge of St. Andrew's Mission, Polson, Mont., is now assistant rector of Christ Church 470 Maple Ave., Winnetka, Ill.

The Rev. Walter P. H. Parker, formerly missionary of St. Phillip's Church, Syracuse, N. Y., is now in charge of the Church of the Holy Cross, Pittsburgh. Address: 7507 Kelly St., Pittsburgh 8.

The Rev. Russell D. Smith, formerly assistant of St. Paul's Church, Albany, N. Y., is now locum tenens. Address: 79 Jay St., Albany 6.

The Rev. Alton H. Stivers, formerly curate of the Church of the Ascension, Rochester, N. Y., is now rector of St. Andrew's Church, 68 Ashland St., Rochester 29.

The Rev. Johnson E. West, who has been serving the Whatcom County Mission, with address in Everson, Wash., is now vicar of the San Juan Islands in the diocese of Olympia. Address: Star Route, Olga, Wash.

The Rev. Spencer B. Williams, formerly rector of Christ Church, Smithfield, Va., in charge of St. Paul's Church, Surry, Va., is now serving St. Peter's Church, 60 Morgantown St., Uniontown, Pa.

## Armed Forces

Chaplain (Capt.) John H. Stipe, formerly addressed at the Aberdeen Proving Grounds in Maryland, may now be addressed at HQ 24th Inf. Div., APO 24, c/o P. M., San Francisco.

## Changes of Address

The Rev. Dr. Henry Bell Hodgkins, rector of Christ Church, Pensacola, Fla., formerly addressed at W. Strong St. and at N. Palafox St., may now be addressed at 1400 N. Barcelona St.

The Rev. Samuel N. Keys, rector of St. Mary's Church, Waynesville, Ohio, has had a change in postoffice box number from 206 to 263.

The Rev. A. Harold Plummer, retired priest of the diocese of New York, formerly addressed at 295 Haasbrouck Ave., Kingston, N. Y., should now be addressed at 28 Staples St., Kingston.

## Ordinations

### Priests

California: The Rev. David St. Leger Hill was ordained priest on March 10th by Bishop Block of California at All Saints' Church, Carmel, Calif., where the ordinand has been assistant. He will be vicar of St. Matthias' Church, Seaside, Calif. Address: Box 335. Presenter, the Rev. Alfred Secombe; preacher, the Rev. K. W. Hill.

### Deacons

Maryland: Cortland R. Pusey was ordained deacon on March 12th by Bishop Powell of Maryland at the Church of the Redeemer, Baltimore, where the new deacon will be assistant. Presenter, the Rev. B. J. Sims; preacher, the Rev. W. J. Coulter. Address: 5603 N. Charles St., Baltimore 10.

## Lay Workers

Miss Ruth Morrison, formerly professor of religion and philosophy at Milwaukee Downer College, will on June 1st become director of Christian education of the diocese of Milwaukee.

Miss Morrison, who has in past years earned the degrees of bachelor of divinity and master of arts, is studying during the present school year in the graduate school at Northwestern University. Her studies emphasize the counseling that is to be part of her new work.

## Births

The Rev. David R. Mosher and Mrs. Mosher, of Calvary Church, Golden, Colo., announced the birth of a son, George Ezra, on February 25th.

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PRIEST, 51, married, moderate Churchman. Consider curacy, rectorship, city missions. Reply Box E-982, The Living Church, Milwaukee 2, Wis.

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## THE LIVING CHURCH

# Government

(Continued from page 15)

country were deeply concerned to protect the individual from governmental inroads upon his freedom — economic, political, religious, personal. But as the years have gone by and social organization has become more complex, the role of the government in the individual's life has grown vastly.

Once upon a time the independence of the school system from governmental control was one of the basic facts of American life. The local school board, directly elected by the people, ran the schools to suit its own community. Nowadays state and federal officials and legislators regard the schools as a legitimate and important object of their attentions. In the past few years, the individual himself, whatever his walk of life, seems to have become a subject of legislative inquiry into his beliefs and associations.

There is an urgent practical reason why many Americans feel it important and necessary for inquiry to be made into the political loyalties of their fellow-Americans, and that reason is of course the worldwide Communist conspiracy. Today, it is possible for atomic explosives to be smuggled into the country in comparatively small parcels and in ways which defy detection. It is possible for a comparatively minor official to sabotage decisions of government in critical ways. The world in which we live is a world of unremitting danger, a world in which a few men can wield unbelievable power for good or ill. No wonder Americans constantly feel the need of frisking each other's minds for concealed weapons.

Nevertheless, we believe that the only truly effective way of meeting this danger is by the fundamental

American principles which have fostered the growth of the American way of life: the legislature to make the laws; the executive to enforce them; and the courts to judge between the citizen and the government.

There can be no question that it is up to Congress to decide, within the framework of the Constitution, what laws are required for the national welfare; in that sense, to decide what is American — i.e., what is good for America; but when one branch of government invades the sphere of another branch, it begins to pose a threat to our liberties, and to the American way itself, that has potentialities almost as dangerous as those of Communism itself.

The suggestions of Bishop Sherrill's committee for correcting procedural abuses of Congressional committees are a reminder that the judicial procedures which govern the relationship between the state and the individual are a vital part of the American way. When a man is placed in jeopardy of his liberty, property, or reputation, he is entitled to certain safeguards that serve not only to defend him but to insure the truth and justice of the decision. And when a Congressional committee places individuals in similar jeopardy it ought to be governed substantially the same safeguards as a court of law.

But the more basic issue is posed by the question with which this editorial begins. If the government has powers to define what is good for America keeping expanding, it will not be long before those in power will conclude — as human beings all too readily do — that their own perpetuation in office is the greatest primary good on which all other goods depend. At that moment, government ceases to be representative and becomes tyrannical.



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Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;  
C Sat 4:30 & 7:30 & by appt

**KEY**—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

NEW SMYRNA BEACH, FLA.

**PAUL'S** 1 bk off US No. 1  
Eu 7:30, 9, Sta & B 7:30; Daily 7, Wed 9:30,  
Daily 5:40 ex Wed 7:30, Fri HH 7:30; C Sat  
:30

ORLANDO, FLA.

**FEDERAL OF ST. LUKE** Main & Jefferson Sts.  
7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
rs & HD 10; C Sat 7-8

ATLANTA, GA.

**R SAVIOUR** 1068 N. Highland Ave., N.E.  
ss Sun 7:30, 9:30, 11; Wed & Fri 7, 10:30;  
er days 7:30; Ev & B Sun 8; C Sat 5

CHICAGO, ILL.

**BARTHOLOMEW'S** 6720 Stewart Avenue  
r. John M. Young, Jr., r  
7:30, 9, 11 HC; Others posted

**JAMES'** Huron and Wabash (nearest Loop)  
v. H. S. Kennedy; Rev. G. H. Borrow  
7 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15  
7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
1) Int 12:10, 5:15 EP

EVANSTON, ILL.

**LUKE'S** Hinman & Lee Streets  
n. Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays  
7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,  
9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
30-8:30 & by appt

SOUTH BEND, IND.

**JAMES'** 117 N. Lafayette  
v. William Paul Bernds, D.D., r; Rev Glen E.  
McCutcheon, ass't.  
nn 8, 9:15, 11; Tues HC 8:15 Service & addr  
45; Thurs HC 9:30; Fri HC 7

LEXINGTON, KY.

**KENTUCKY THEOLOGICAL SEMINARY**  
Hospital Services: Good Shepherd; Main St. & Bell Ct.  
P 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

BALTIMORE, MD.

**RACE & ST. PETER'S** Park Ave. & Monument St.  
ev. Rex B. Wilkes, D.D.  
n H Eu 8, 9, 11; Daily: Mat 7:15, H Eu 7:30,  
P 5; C Sat 4 and by appt

**T. MICHAEL AND ALL ANGELS** 20th & St. Paul  
ev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;  
ev. H. P. Starr  
nn 7:30, 9:30, 11; H Eu 10:30 Mon, Wed (also  
:30), Sat, Tues, Fri 7; Thurs 8; Preaching Service  
Wed 8

BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Av. Sewall Emerson, r; D. L. Davis  
nn 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;  
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. Clark L. Attridge, D.D.  
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &  
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

**TRINITY** Grand River & Trumbull (Downtown)  
Rev. John G. Dahl, r  
Sun 9, 11; Tues 10; Fri 7; Sat 9:30, 10:45 Healing;  
HD 7 & 10; C Sat 7:30-8

FARIBAULT, MINN.

**CATHEDRAL OF OUR MERCIFUL SAVIOUR**  
"First Cathedral in the American Church"  
Very Rev. Chas. R. Allen, dean; Rev. P. H. Kramer,  
Rev. S. W. Goldsmith, Canons  
Sun 8, 9:30, 11; Wed & Saints' Days 10

BILOXI, MISS.

**REDEEMER "Historic"** E. Beach  
Rev. Edward A. DeMiller, B.D., r  
Sun 7:30, 10 HC, MP, Lit 7:30; Thurs & Saints'  
Days 10

ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,  
Wed 10:30; Thurs Service 7:30

OMAHA, NEBR.

**ST. BARNABAS'** 40th & Davenport  
Sun Masses 7:30, 10:45; Tues, Thurs, Fri 6:50;  
Wed & Sat 9:15; C Sat 4:30-5

LOVELOCK, NEV.

**ST. FRANCIS'S MISSION** 9th & Franklin  
Rev. John R. B. Byers, Jr.  
Sun HC 8, 11, Ch S 9:30; HC Thurs & HD 7 & 11

BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;  
Healing Service 12 Noon Wed

**ST. ANDREW'S** 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last  
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th & Amsterdam, New York City  
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;  
Ser 11, 4 Wkdays HC 7:30 (also 10 Wed, & Cho HC  
8:45 HD); Mat 8:30; Ev 5:30. The daily offices  
are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Re-  
citals Fri 12:10; Church open daily for prayer

**CALVARY** Rev. G. C. Backhurst  
4th Ave. at 21st St.  
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Panny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev  
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Raelf H. Brooks, S.T.D., r  
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily  
8:30 HC, Thurs 11; Daily 12:10 & 9:15 ex Sat.

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NEW YORK, N. Y. (Cont.)

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Woll St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;  
C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL**  
New York City  
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &  
HD 10

UTICA, N. Y.

**GRACE** Downtown  
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c  
Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching  
Thurs 12:10; Daily MP, HC, Lit 12:15; Wed, Thurs,  
Fri, HD EP 5:10

CHARLOTTE, N. C.

**ST. PETER'S** North Tryon at 7th Street  
Rev. Gray Temple, r  
Sun HC 8, Family Service 9:45, MP 11; Noon-Day  
Mon-Fri; HC Wed 10:30; Fri 7:30

CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7  
ex Mon 10, C Sat 7-8

OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. Willey  
127 N.W. 7  
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.  
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,  
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

**ST. MARY'S** Charleroi  
Rev. Joseph Wittkofski  
Sun HC 8, 9, 11 (Sung), 7:45 EP; Wed HC 9;  
Fri HC 7:30, 7:45 EP; C by appt

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7  
& by appt

CHARLESTON, S. C.

**HOLY COMMUNION** Ashley Ave. at Cannon  
Rev. Edwin B. Clippard, r  
Sun H Eu 8 & 1 S 11:15, MP 11:15, EP 5:30;  
Wed & HD 7:30 & 11:15; Fri Lit 12; Counseling &  
C by appt

SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
Rev. H. Paul Osborne, r  
Sun 8, 9:15 & 11; Wed & HD 10

HUNTINGTON, W. VA.

**ST. PETER'S** Adams Ave. at 23rd St. West  
Sun HC 8, 1 S 11; HD 7; Thurs 10

MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c  
Sun 8, 11 HC; Weekdays as anno; C appt

PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail



**A PRAYER**

**BUILDERS** *for Christ*

ALMIGHTY FATHER, who dost put into the hearts of thy servants in every age the will to work for the extension of thy kingdom throughout the world, pour down, we beseech thee, the abundance of thy blessing upon our new venture as Builders for Christ. Grant unto us all such a lively faith and such a generous spirit that we may worthily rise to these fresh opportunities for service to thee in thy Holy Church. All which we ask in the Name of thy Son, our Saviour Jesus Christ. *Amen.*

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*This prayer, approved by the Presiding Bishop, has been authorized for use in most dioceses.*  
THE NATIONAL COUNCIL  
281 Fourth Ave., New York 10

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